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brain. In the frontal region, the one or the other frontal fissure is united with this central fissure. In some of the brains the inferior fissure becomes long and deep; this cuts often into the superior part of the anterior central convolution, and participates in the formation of the precentral fissure. Thus we have four frontal convolutions, as is the case in the beasts of prey (cat, fox). It is true that a large number of fissures is a sign of development, where a new typical fissure appears; but around fissures where no new development takes place, and especially where the union of the different typical fissures takes place, a large number of fissures means a defect, through the failure of bridges.

The second type was in embryo. Rüdinger has shown that brachy and dolicocephalic brains manifested their characteristics in the foetal life. It would be important if comparative brain anatomy could show the prevalence of this second type in the lower races. It may be said that there is no fissure idea in the architecture of the animal's brain that may not be seen in the human brain. Since five races are represented in the brains examined, and the deviations from the normal brain are so similar in each, we may conclude that the brains of criminals show variations from the normal type, and the criminals are an anthropological variety or species, at least of the civilized races. This investigation is on the a priori assumption that the criminal is abnormal, but the abnormality is not a disease but a predisposition to it. After a somewhat detailed criticism of Broca's work, the author comes to the question whether from the atypical relations of the cranium one can make any conclusion as to the atypical form of the brain. In the normal brain and cranium the bregma is 4.5 cm. in front of the fissure of Rolando, and the intersection of the sagittal and lambda sutures in the highest point of the perpendicular fissure. The question is, does this relation exist between the atypical cranium and brain? As yet there is no answer. Yet a parallelism between cranium and brain can be assumed, but not a definite correspondence. The results of this investigation, the author thinks, may call forth objections from the side of ethics. He says: "We will not appeal to the facts of empirical criminal psychology, nor to the premises of the psychology of nature, which support our position. Kant's antinomies place freedom and necessity as justified, and at the same time contradictory; these antinomies, however, are the end and purpose of knowledge, and not its premises. One can hold that psychical freedom is only the expression of the psychical realm, but that all psychical antecedents are the expression of certain natural laws, and so one can swear allegiance to an absolute psychical freedom. Kant freed humanity from metaphysical intolerance, but it did not enter into its inheritance; but this generation is entering into a metaphysical neutrality as regards the question of free will."

In closing, the author emphasizes the fact that to correct the criminal and protect society, the criminal must be studied scientifically; hence there should be in universities and higher courts of justice and in prisons, places for instruction and investigation.

Ueber die Beziehungen der Schädellehre zur Physiologie, Psychiatrie und Ethnologie. DR. RIEGER. Würzburg, 1882.

In describing the different points of view in craniology, the writer says, that ethnology is concerned strictly with morphological craniology, enquiring how far cranial forms can serve as race characteristics. Psychiatry has more complicated questions as to the relation between cranium and brain, and between cranial abnormalities and psychical conditions. Here physiological as well as morphological questions must be touched upon. Ethnology assigns too much importance to the cranium and psychiatry too little. Bordier finds that none of his 35 craniums of

criminals were microcephalic, while Lombroso finds that criminals are microcephalic and brachycephalic. The idea of a criminal type is to be ridiculed, and atavistic ideas are a swindle. The only case in which the coincidence of cranial anomaly and psychical defect is without exception is the higher degree of microcephalia. Craniology is a pure mechanical science. Psychology has as little to do with craniology as with brain cells.

In answer to the author we can say that, as far as our knowledge goes, brain cells are an absolute condition to every act of thinking.

Psychologie naturelle, étude sur les facultés intellectuelles et morales dans leur état normal et dans leurs manifestations anormales chez les aliénés et chez les criminels. PROSPER DESPINE. Paris, 1868, (3 vols.)

This is an epoch-making book in criminal psychology, and though not a late work, is full of valuable information. Vol. 1 takes up normal psychology; Vols. 2 and 3, abnormal psychology.

The author defines psychology as the science of the mental faculties, and of their diverse manifestations; psychology should not depart from the study of nature; all metaphysical questions must be set aside, since they do not come from observation. There are two species of psychical faculties, the intellectual and the moral. The intellectual are perception, memory and reflection. The moral faculties are instinctive. The moral sense is the only one of the instinctive faculties which is not only moved by an egotistical motive, but by the idea of duty and obligation, and this in spite of the pain it causes.

The author believes in freedom of will, when the feeling of duty enters in; but in case of simple desire there is no freedom. Freedom of will, or moral liberty, is the power which decides between the good and the evil after a deliberation made clear by the sentiment of duty. Much emphasis is put upon this point. Criminal psychology is treated somewhat extensively, taking up especially parricides, homicides, infanticides, suicides; incendiaries, thieves, prostitutes; prisons, death penalty and prevention. The author, although a spiritualist or idealist, confines himself to the facts of natural science. Insanity is the involuntary blindness of the mind by the passions, which inspire false ideas; but its essence is the absence of moral opposition, of reason, and of light, clarifying the mind.

Most of the facts, taken from the account of criminal processes in the "Gazette des tribunaux" from 1825 to 1868, lead the author to hold that the great malefactors are deprived of the noble sentiments of humanity, especially of the moral sense, and so are not responsible. This is shown, first, by the absence of moral reprobation before the crime, and second, by absence of remorse after the crime. Perversity, which gives the idea and desire for crime and moral insensibility, including the absence of elevated moral sentiments, are the two conditions necessary to the commission of crime.

On account of the grave moral anomaly of the great criminals, punishments are not suitable; but moral treatment is required. The purposes of this treatment are: to cease to punish cruelly the moral insane or criminals, for it renders them worse; and to ameliorate them as much as possible, that they may not be returned to society unless they are capable of conducting themselves well. It is an honor to humanity that the moral laws are not seriously violated by crime, for these laws are not in the consciousness of criminals. The author concludes his whole work in saying that the psychological ideas set forth do not touch in the least the eternal principles of morality and justice which God has placed in human hearts. According to these principles, individuals deprived of free will should not be punished, but treated morally; individuals, who possess free will, and who at the same time freely commit faults should be punished, in spite of their sincere regret, for these punishments are merited.